

What's the ruling regarding raising the hands in du'ā during Salât al-Qunūt? [i.e. Witr]

Shaykh Sulaymān al-'Alwān (حفظه الله) responded by saying:

The brother asks about the ruling of raising the hands for the Ma'mūm [the muslims behind the Imām] in Qunūt, and there are two sayings of the scholars regarding that:

The first saying: That raising the hands is what's prescribed. And this is the saying of 'Omar ibn al-Khattāb (رضي الله عنه), and the chain towards him is authentic, and this is the Madhab of Imām Mālik (رحمه الله), al-Shāfi'ee (رحمه الله) and Ahmad (رحمه الله).

The second saying: That this is not a prescribed act. Because there is no text [authentic hadīth] proven from the Prophet (صلى الله عليه وسلم) and every hadīth that's reported in this [issue] is weak, and this is what Imām Abū Hanīfah (رحمه الله) went towards, and 'Abdūl Razzāq (رحمه الله) narrated from al-Zuhrī (رحمه الله) in an authentic chain, 'Abdūl Razzāq, from Ma'mar, from al-Zuhri: He (al-zuhrī) said: "The hands were not raised in Qunūt during Ramadān" [1] and this chain is authentic towards al-Zuhrī (رحمه الله), and al-Zuhrī is born in the year 50AH, and he met a Jamā'ah and group from among the Sahābah, such as Anas ibn Mālik (رضي الله عنه), Sahl ibn Sa'd al-Sā'idī (رضي الله عنه), ibn 'Omar (رضي الله عنه) and others, and here he's saying the hands were not raised in Qunūt during Ramadān, so this proves that the hands are not to be raised.

So these are the two sayings of the Scholars, so if the Imām raised his hands based upon the saying of 'Omar (رضي الله عنه), who's the rightly guided Khalīfah, in which the muslims are commanded to follow his example, and Allāh (جلا وعلا) has gathered the truth upon the tongue of 'Omar (رضي الله عنه), then there's no blame upon him, and whoever doesn't raise [his hands], then he also has an Asl [strong foundation/evidences] and that it's not reported from the Prophet (صلى الله عليه وسلم) and this is a 'Ibādah [act of worship], and whatever isn't reported from the a prophet (صلى الله عليه وسلم) in worship, I won't do it, going with the saying of Imām Muḥammād ibn Shihāb al-Zuhrī (رحمه الله), and he speaks from who he met from the Sahābah, the Tābi'een and the Giant Imāms, and he says "The hands were not raised" so it's like he's mentioning a consensus, he has lived and met [many Sahābah], so this is clear from him that he's made a strong Ijtihād.

And whoever also goes along the third saying, that he raises at times & leaves it off at other times, then this is also [another] saying.

[1] Refer to Musannaf 'Abdūl Razzāq al-San'ānī (رحمه الله) hadīth #4998.

Also in another wording of the hadīth, it says "The hands were not raised in Witr during Ramadān"

Note: Imam al-Awza'ee said it's fine to indicate with your finger during the du'a, so while you're placing your right hand over the left, you can indicate with your right finger and Allah knows best.